

*Theology*  
*Band 2.*

A MODEST  
ENQUIRY  
INTO THE  
Bishop of *Bangor's* Preservative  
Against the  
NONJURORS.

Humbly offer'd to the Consideration of his  
LORDSHIP.

Wherein is prov'd,

- I. That some Principles by his Lordship advanced, seem destructive of all Revealed Religion.
- II. That CHRIST forgives Sin, as he is absolutely Supreme.
- III. That *Abiathar* was not High-Priest, nor deposed by *Solomon*: And,
- IV. That *Solomon* had no Ecclesiastical Supremacy.

Together with

A Defence of the Succession of the Church of *England* Clergy, against the Objections of the Papists, as recited by his Lordship.

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A MODEST  
ENQUIRY

INTO THE

Bishop of Bangor's Prefervative

Against the

NOVATORS

Humbly offered to the Consideration of his  
LORDSHIP.



I. That the Principles of the Novators  
tended to the destruction of all Christian  
Religion.

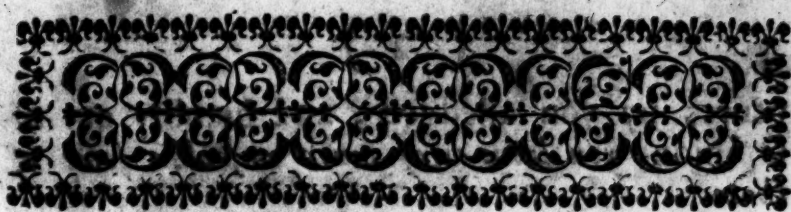
II. That the Novators are not to be  
absolutely supreme.

III. That the Novators are not High Priests, nor  
deposed of by the People.

IV. That the Novators had no Authority, super-  
natural.

Together with  
A Testimony of the Satisfaction of the Church of  
Ireland, given against the Objections of  
the Novators as recorded by the Lordship.

LONDON: Printed for J. Bland, at the Sign of the  
Crown, in St. Pauls Church-yard, 1711.



A Modest

# ENQUIRY

Into the

BISHOP of *Bangor's*

## PRESERVATIVE

Against the

### NONJURORS, &c.

My LORD,



OUR condescending Appeal to the Consciences and common Sense of the Christian Laity, and referring us to the Scriptures for the Truth of what you assert, give me Boldness to assure your Lordship, that according to the best of my mean Capacity, I have considered the Scrip-  
B ptures



ptures by you alledged ; and humbly am of Opinion, *you have very much mistaken some of them.*

I had it under Consideration, whether I should not write to your Lordship in private about this ; but then the little Probability of your reading any thing from an unknown Hand, as also your not seeming to expect such sort of Trouble, made me conclude upon this publick Manner, and humbly hope I shall in some measure gratify your Lordship hereby.

The Particulars I shall confine myself to, are those that depend purely upon the Holy Scripture ; the Knowledge of which is every Christian Man's Business and Happiness, and less liable to be mistaken than any other sort of Learning used in your Book.

Among these, I shall confine myself to *two*, which a small Attention to the Bible will enable *any one* to make a perfect Determination about, as not requiring any Knowledge in the Laws or Constitution of this or any other Nation ; or whether the Good of Christian People is inseparably interwoven with the Welfare of that Secular State, of which they are Members ; and whether all the Doctrines of the Gospel are to be understood consistent with such Welfare of the Secular State : And then conclude with a short Reflexion or two upon some other Principles by your Lordship advanced,





advanced, which seem destructive of all Revealed Religion. The Particulars I shall enquire about, are these :

1st, *The Instance of Christ's forgiving Sin.*

2dly, *That of deposing Abiathar by Solomon.*

Both as cited by you in your Preservative against *Nonjurors*.

In both of these your Lordship, in my humble Opinion, has not thought fit to give your Judges a true and perfect State of the Facts; and therefore I humbly beg Leave to set you and them right therein.

## S E C T. I.

AS to the first of these, that of our blessed Lord's forgiving Sin, the Passage stands thus :

Matt. ix. 2, &c. — *They brought unto him a Man sick of the Palsy, lying on a Bed : And Jesus seeing their Faith, said unto the Sick of the Palsy, Son, be of good Chear, thy Sins are forgiven thee. And behold, certain of the Scribes said within themselves, this Man blasphemeth. And Jesus knowing their Thoughts, said, Wherefore think ye Evil in your Hearts ? for whether is it easier to say, Thy Sins be forgiven thee, or to say, Arise and walk ? But that ye may know the Son of Man hath Power on Earth to forgive Sin, ἵνα δὲ εἰδῆτε. — So again S. Luke v. 24.*

In this Passage, the Reason of our Lord's forgiving the Sins of the sick Man, is evidently to manifest his own Power to forgive Sin. It is true, this Power (for ought here appears) may be either original or derived; but then the whole Tenor of Scripture declares it to be originally in Christ; both as it is founded upon *the Purchase He made of us by His Blood*; and also *as He is self-existent, and so absolutely supreme.*

That Christ is self-existent, and therefore absolutely supreme; that he has made a proper Satisfaction for our Sins, and so purchased us with his own Blood, in a proper and literal Sense, is most evidently affirmed in the Articles which your Lordship has over and over assented to in the most solemn Manner; by which Assent, as a *Causa sine qua non*, you hold all your Spiritual Preferments. I cannot therefore think myself altogether bound to prove to your Lordship what you so solemnly have declared yourself convinced of the Truth of.

But perhaps you have put these Passages in this erroneous Manner, to try whether any of the Lay-men to whom you appeal, have Attention enough to observe, without Partiality, what you write, and Courage enough to lay their Observations before you: And therefore I shall take Leave to say a Word or two to prove this Doctrine, in a manner as little tedious as I can; for which Cause I will  
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use such Texts only, as I have not observ'd to be used in this Matter.

I have asserted the Supremacy of Christ over us, to be set forth in Scripture as absolute, upon two Accounts.

1. As he has purchased us with his Blood, or as he is Son of Man.
2. As he is Self-existent.

1. The Foundation of this Supremacy of Christ over us, as he has purchased us with his Blood, is set forth in the CX. Psal. *The Lord said unto my Lord, sit thou at my right Hand.-- The Lord hath sworn, and will not repent, thou art a Priest for ever, after the Order of Melchizedec.* The Lord who swears, is in the Hebrew *Jehovah, the Being*; that first Cause and Self-existent Being, who is the Author and Preserver of all Being: That one living and true God, who is the Maker and Preserver of all Things; in Unity of which God-head, there be three Persons, the Father, the Word, and the Holy Ghost. The Jews, tho' not Friends in Publick to the Orthodox, yet unanimously confess *the Council of God is made up of three Persons*; and if they had not, your Lordship will find it in the Scripture. *Psal. lxxxii. 1.* shews us *there is a Council of the Almighty, and that the Son of God is one Person therein,* אלהים נצח בערות אל, *the God (of Israel, the Word, or Son of God) standeth in the Council of God Almighty: He is styl'd by the Prophet,*



phet, *the Counsellor*, (*Isa. ix. 6.*) And the Person of the Holy Ghost is another Person therein; for he is always with the God of *Israel*, (*Psal. cxxxix. 6. Prov. viii. 22.*) and is one Person in that one Almighty Being, *which created the Heavens alone*; (*Isa. xlv. 24.*) which says of himself in another Place, *I am God, and there is none else.*

And yet, both *the Word of the Lord* (*Ps. xxxiii. 6.*) and *the Spirit of the Lord made the Heavens*, (*Job. xxvi. 13.*) and therefore both these are Persons in that one Being, *who created the Heavens alone*; who is that *only God* in whose Council those two Persons stand with the Father. This Council *swore* concerning one Person therein, *thou art a Priest for ever, after the Order of Melchizedec.* And that Person by Christ himself is asserted to be Christ himself, *Matt. xxii.*

This will be clear, if it be observ'd, that the Scripture gives two Characters to this Person, whose Name is *Wonderful*, (*Isa. ix. 6.*) In one Character he is a Member of the Council, *the Counsellor*; (*Isa. ix. 6.*) In the other Character, he is *the Messenger of the great Council*, (as the Seventy render that Place) *the Messenger of the Covenant*, (*Mal. iii. 1.*) the Mediator of the Covenant between God and Man made in that Council, by which it was stipulated that *his Oblation of himself for us should be accepted, and his Blood become the Price of our Redemption.*

It was foreseen, that *Adam* and Mankind would abuse their Freedom, and therefore *Caution*  
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(*Εὐλαβία*, Heb. v. 7.) was taken to deliver us from the Penalty of Sin, by the Satisfaction of Christ who offer'd himself to suffer that Penalty for us, (*Heb. ix. 14.*) Now, as we by that Penalty are bound over to Death Eternal, his Satisfying for us, redeems us, and makes us *his own*; hereby he became *our Lord that bought us*, (*2 Pet. ii. 1.*) and we are the Church which he hath purchased with his own Blood, (*Acts. xx. 28.*) and so he hath an absolute Supremacy over us, and can forgive us when he himself shall think fit.

It was indeed in his Self-existent Nature, that he offer'd himself for us; but then that which was to be the Offering, must be *the Nature that was condemned*; (*Rom. viii. 3. ὁμοίωμα σαρκὸς ἁμαρτίας*) *Not Sacrifices, but a Body*, (*Heb. x. iv.*) and therefore since, as Son of Man, he made the Offering which paid the Price of our Redemption; as such, he is Supreme over us, and has Power on Earth to forgive Sin.

2. But then this depends upon *his being Self-existent*; had he not been Self-existent, he would have had nothing of his own. All derived Beings owe themselves to the Author of their Being; *no Man may deliver his Brother, or make Agreement unto God for him*, (*Psal. xlix. 7.*) Your Lordship knows the Original is more express; *A Brother redeeming, cannot redeem any one*; he cannot pay the Price of his Redemption to God; *the Redemption of their Souls is dear, and terminates in the Eternal*. So also, if he is not the only God, he cannot be one of that Council

cil of God, which tho' of three Persons, is but one Almighty God. He cannot be the Counsellor, for *who hath known the Mind of the Lord, or been his Counsellor ?*

Add, If he is not the Self-existent Substance, he would not be *Jehovah our Righteousness*, Jer. xxiii. And *Immanuel*, God with us, *Matt. i.* For there is but one *Jehovah*, (Deut. vi. 4.) and but one (*El.*) God, *Isa. xliii. 10.*

Now, being Self-existent, he is therefore absolutely Supreme and Independent, and has Power to forgive Sin, as he is the Counsellor ; and being, as he is the Mediator of the Covenant, he redeemed us with his own Blood, the Oblation of the Nature of sinful Flesh in our stead, he has Power also thereby to forgive Sin upon Earth, as he is the Son of Man.

This, my Lord, may set my Lay-Brethren right, as to the Fact, that they may the better judge your Lordship's Conclusions founded upon this Particular.

**SECT.**



## SECT. II.

I AM now to set down what the Scripture says of *Abiathar's* being deposed by *Solomon*, which will clearly appear in this Order :

- I. Of his being High-Priest.
- II. Of his being deposed by *Solomon*.
- III. Of the Ecclesiastical Supremacy of the Kings of *Judah*.

I. Whether *Abiathar* was High-Priest, will appear from these Particulars of the Constitution of the *Levitical* Priesthood.

1. The Priesthood was confined to *Aaron* and his Family, (*Numb. xvi.*) the High-Priesthood was settled upon *Aaron* and his Eldest Sons after him in a direct Line, *1 Chron. vi. 49.* And it was derived down accordingly to the Captivity. See *1 Chron. vi. 4, &c.* where the Succession stands recorded thus : *AARON, ELEAZAR, Phineas, Abishua, Bukki, Uzzi, Zerabiah, Meraiotb, Amariah, Abitub, ZADOK, Ahimaaz, Azariah, Johanan, AZARIAH* the High-Priest in *Solomon's* Temple, &c.

2. When *Aaron* died, he left two surviving Sons, *ELEAZAR* and *ISHAMAR*; *Eleazar* being High-Priest, and *Ishamar* with  
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his Sons, and all the Sons of *Eleazar*, being Ministring Priests, subject to *Eleazar* the High-Priest, as they were before unto *Aaron* their Father, ( 1 Chron. xxiv. 13. )

3. Whether it was by reason of the great Age of *Phineas* the High-Priest, who liv'd all the Time the Judges rul'd, ( *Judg.* xx. 28. ) or that the same Regard was to be paid to *Aaron*, which had been paid to *Joseph*, whose two Sons were both made Heads of Tribes in the House of *Jacob* their Grandfather; certain it is, that ( some time before the Days of *Samuel* ) there was, concurrent with the Succession of the High-Priesthood in the Paternal Line of *Aaron*, and his first Son *Eleazar*, a secondary Respect paid to the Head of the second House, or Line of *Ishtar* the second Son of *Aaron*. The Eldest Person of that Line was accounted next to the High-Priest, which thus appears :

*Abiathar* is always put next to *Zadok*, ( see 2 Sam. xvii. 15. xix. 11. and xx. 25. and 1 Chron. xv. 11. ) Now *Abiathar* was the chief Man of the Line of *Ishtar*, for he was the Son of *Abimelec*, ( 2 Sam. xxii. 20. ) And *Abimelec* was Chief of the Line of *Ishtar*, and had the Course of Ministring Priests of that Line put under him by *David*, ( 1 Chron. xxii. 3. ) according to GOD's Appointment, subordinate to the High-Priest, ( *ibid.* v. 19. )

Add,

And, That *Eli* the Priest in *Samuel's* Minority was Chief of that Line. He was the Father of *Phineas*, the Father of *Ahitub* and *Ichabod*, (1 Sam. xiv. 3.) And this *Ahitub* was the Father of *Abimelec*, the Father of *Abiathar*, (1 Sam. xxii. 20.) which *Abimelec* is declared Chief of that Line in that Place before-mention'd, (1 Chron. xxii. 3.) Now to this *Eli* GOD had said ---- *Thine House shall walk before me for ever*, (1 Sam. ii. 30.) Thus as *Ephraim* and *Manasseh*, the two Sons of *Joseph*, were accounted Founders of Tribes in *Israel*, so the two Sons of *Aaron*, *Eleazar* and *Ithamar*, were made Fathers of two Tribes of Priests; and consequently, the Heads of each had Precedency over all the Members of both; and thus *Abiathar*, who was as far distant from the High-Priesthood, as there were Males alive, or possible to be alive of the Line of *Eleazar*, was notwithstanding put next to *Zadok* the High-Priest, as being Head of the second Tribe of Ministering Priests. But he could not be High-Priest till all the Line of *Eleazar* should be totally extinct; and there were sixteen chief Men, or Heads of Families, of that Line in being at the Time of *Abimelec* his Father, (1 Chron. xxiv. 3.) And the High-Priest had continued in that Line of *Eleazar* till the Captivity, (1 Chron. vi. 4.)

Thus, My Lord, it is evident, that *Abiathar* was not High-Priest, but his highest



Preferment was, that he stood next to him, as being first of the second Tribe of Ministering Priests: And if he is any where called Chief Priest, it must be understood of this Dignity only.

II. I am now to shew, what I have observed of the *Deposing* this Abiathar from this his Dignity; and will begin at the Prophecy against Eli, which is alledged to be the Warrant from G O D for this *Deposing*; and hope to prove, that he never was deposed at all by Solomon.

1. The Version of our Bible reads thus: So Solomon thrust out Abiathar from being Priest unto the LORD, that he might fulfill the Word of the LORD which he spake concerning the House of Eli in Shiloh, ( 1 King. ii. 27. ) This Word is set down, ( 1 Sam. ii. 31, &c. ) That which concerns us, is this: I will raise me up a faithful Priest, and every one that is left in thine House, shall come to him, and say, Put me, I pray thee, into one of the Priest's Offices, that I may eat a Piece of Bread. The Courses of Priests of the Line of Ithamar in David's Time were eight, ( 1 Chron. xxiv. 3. ) and all under the Direction of Ahimelec the Heir of Eli, and Chief of that Tribe, and were by this Prophecy to be no longer directed by the first of their own Line, but were to be under the first of the Line of Eleazar, as the sixteen Courses of that Line were already, ( 1 Chron. xxiv. 3. ) for otherwise the

the Remains of *Eli's* House would have been Chief of their own Tribe, and not have come to any one to be put into one of the Priest's Office, as this Prophecy says they should.

2. Now it is evident, this Prophecy was not fulfilled in *Abiathar*; for as soon as *Solomon* had settled himself in the Kingdom, after the Business of *Adonijah*, and the supposed Deposing of *Abiathar*, we find him on the same Establishment as he was in *David's* Time. Read and compare *1 Kings*, iv. 1-4. and *2 Sam.* xx. 23. then when *Solomon* had built the Temple, he appointed the Courses of the Priests, according to the Order of *David* his Father, (*2 Chron.* viii. 14.) and according to that Order, *Abiathar* was over all the eight Courses of the second Tribe or Line of Priests: And if *Abiathar* had been deposed by *Solomon*, to fulfill the Prophecy, neither of these things could have been. He could not have stood in the Establishment next to *Zadok*, nor could the Order of the Courses appointed by God, and set right by *David*, have been observed by *Solomon*.

3. Tho' your Lordship will undoubtedly be satisfy'd with this, yet your Laity to whom you appeal, may reply and say, I contradict the Scripture, which in express Terms says, So *Solomon* thrust out *Abiathar* from being Priest unto the Lord: To these then, let me return this for their Satisfaction, and appeal to your Lordship for the Truth of my Assertion.

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1. The Original *Hebrew* is *וַיִּשְׁלֹחַ*, which ought to be rendred thus, *and Solomon would have thrust out, &c.* It is a Verb of the Future Tense, in the Preter Signification, and is the only way that Language has to express the Potential Mood without Circumlocution. And tho' sometimes this Sort of Construction is used otherwise, yet the concurrent Circumstances in this Story of *Abiathar*, and even in this Text, do sufficiently evidence it must be thus understood here; for *Solomon* did not so thrust out *Abiathar*, as thereby to fulfill the Word of the Lord against *Eli*: That Word was not fulfill'd at all in the Person of *Abiathar*. But indeed, *Solomon would have thrust him out*, and that is all that the Text can be forc'd to say consistent with itself.

2. But many of your Lordship's Readers, who may be willing to hear your condescending Appeal, may be unwilling to admit an Alteration in the received Version of the Bible, tho' apparently necessary, as in this Case. Such then may be reminded, that the Will and Intention is sometimes taken in Scripture for the Act. Thus *Araunah* is said to *have given to King David that which he only would have given, but did not, for David paid for them*, (2 Sam. xxiv. 23.)

And thus, when it is observ'd, that the Prophecy against the House of *Eli* was not fulfill'd in *Abiathar*, it must be allow'd that *Solomon* did not fulfill that Prophecy by any thing he did against *Abiathar*; and therefore that the Text  
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can only declare the Intention of *Solomon*, as that other Text declares no more of *Araunah*, than his Intention, tho' equally expressive in the Version, and much more so in the *Hebrew Original*.

And therefore, upon the whole, I am fully persuaded, your Lordship will give me this Part of the Case, and admit the Fact as it appears in Scripture to be, *That Abiathar was not deposed by Solomon*.

III. Left it should be said, *Abiathar* might be deposed by *Solomon*, by vertue of the Royal Pre-rogative and Supremacy of *Solomon*, in Causes Ecclesiastical, tho' not in Completion of that Prophecy : I must beg Leave to lay before your Lordship what I have observ'd from Scripture of the Supremacy of the Kings of *Judah* ; for indeed, as to those of *Israel*, they had an absolute Supremacy, but it was founded upon this, that they made the Priesthood and Religion over which they were Supreme, so did not the Kings of *Judah*. They took the Religion as they found it, and had no Supremacy over the Priests on any such Account.

In *Israel*, before the Division of the Kingdom, the Government was a pure *Theocracy*, *God himself was then King*, ( 1 Sam. xii. 12. ) God was pleased to appear upon the Mercy-Seat to the High-Priest, ( Lev. xvi. 1, &c. ) which is enough to shew the High-Priest was Supreme. However, as if this was not enough, we find the  
Secular

Secular Prince was to go out and come in at the Word of the Lord, by the High-Priest, (*Lev.* xxvii. 21.) and was to govern by a Law, of which the Priest had the Custody, (*Deut.* xvii. 18.) and of which he was the Interpreter; (*Mal.* ii. 7.) And therefore tho' *Samuel* wrote a Book of the Manner of the Kingdom, and laid it up before the Lord, (*1 Sam.* x. 25.) yet the being laid up there, shews it was in the Custody of the Priests; and it is evident, it gave no Supremacy to *Solomon* to depose *Abiathar*: If it had, the Text would have said *Solomon* did it by vertue of his Supremacy, given to him by the Word of the Lord to *Samuel*. And therefore since no such thing is alledg'd, but on the contrary an old Prophecy referr'd to, your Lordship is more accurate, than to conclude *Solomon* had any Supremacy by any thing without Book; and therefore I must conclude,

*Solomon* had no Supremacy at all over the High-Priest, or any of the inferiour Priests, to depose any of them, for any Cause whatever.

SECT.

## S E C T. III.

I Shall conclude, with a short State of both these Facts.

1. Our Lord forgives Sin, as he is Self-existent, and absolutely Supreme; and as he has bought us with his own Blood, and so is our Supreme Lord.

2. *Abiathar* was not High-Priest, but only first of the second Line of ministring and inferiour Priests: He had the Unhappiness to enrage King *Solomon* by taking another Interest, and was in Danger of being deposed by him, which *Solomon* had a Good-will to have done; but for want of Authority did not, as having no Supremacy over the Priesthood; but on the contrary, being Subordinate to the Law of God, kept and interpreted by the Priests.

These being the Facts, I humbly leave the Conclusions from them to your Lordship, and the Laity, to whom you appeal.

## S E C T. IV.

YOur Lordship has advanced something about *Abiathar* in your Book, which may be objected against what I have said of them. Since the Text 1. *Kings*, ii. 35. says, And  
D Zadok



*Zadok the Priest, did the King put in the Room of Abiathar. But this will not at all prejudice the true Interpretation of the former Text, by which this must be understood.*

1. *Zadok, as I have proved, was High-Priest before this happened, and Abiathar only first of the second Tribe or House of ministering Priests: The putting Zadok in the room of Abiathar, would have entirely set aside Abiathar from his directing the Courses of the House of Ichamar; and yet it is evident, Abiathar never was set aside from this his Office.*

2. *Solomon had no Supremacy over the Priests at all; and tho' there was a Prophecy that the House of Ichamar should one time or other lose their Pre eminence, yet Solomon could not fix the Person in whom, or the Time when, it should take Place.*

*Therefore this must stand also with the former Text, as a Declaration of what Solomon would have done, not what he actually did do.*

*Your Lordship sees, I use no Evasions in this Matter; I find Abiathar had a very high Station in the Aaronical Priesthood. He is next to the High-Priest in all Offices whatever; he is so, by the particular Appointment of God himself. His pretended Deprivation is also admitted as far as is consistent with Solomon's Prerogative, and Abiathar's History. Solomon did as certainly deprive him, as Araunah did give to David the King his Threshing-floor. This I admit.*

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Your Lordship says, *Solomon claims a Right over the Life of Abiathar*; but this also I take to be an Error in Fact founded upon a Neglect of the Scripture. All that *Solomon* says, is, that he is worthy to die, were it not for such and such Considerations, and he names some that are particular: And can it be supposed he had no Regard to those that are general? especially, since the particular ones are founded upon the Personal Behaviour of *Abiathar* to *David*, but the general ones upon the express Command of *God Almighty*. These held *Solomon's* Hand, and prevented him from following the Example of *Doeg the Edomite*, who slew the Lord's Priests, when all the Footmen of *Saul* had refused to obey such a horrible Command, (1 Sam. xxii. 17.) These must surmount the particular Considerations of *Abiathar's* former Behaviour, in the Judgment of a Prince less wise than *Solomon*, and less tender of his Duty to *God Almighty*; but to name these, would be a sort of Reflexion upon *Solomon's* Character, as if his Reputation for Piety was not sufficiently established.

Another Error in this Matter, I take to be, that your Lordship says, *what Revenue soever Abiathar had after this, was Matter of Favour and Mercy, not of Right, but only a Permission of Solomon*. Shall I refer your Lordship to the Scripture, for the Establishment of the Priest's Revenue among the *Jews*, which were all settled by immediate Appointment of *God himself*? I will not name the Places, being one may suppose

these, if any thing in the Old Testament, must be known : All I will say is, that *Solomon himself owns Abiathar had Revenues, of which nothing but Death could deprive him ;* and this in the same Declaration of his Anger, by which he would have deprived him.--These are the very Words, *1 Kings, ii. 26.*

*And unto Abiathar the Priest, said the King, get thee to Anathoth, to THINE OWN FIELDS THERE.--*

Anathoth was a City of the Priests, set aside for them at the Division of the Land, (*Josh. xxi 18.*) and the Property of the Priests thereto was not at all depending upon the Secular State, but was founded upon the Command, of God himself by the Hand of Moses ; (*Ibid i. 2.*) And can it be supposed, that Solomon would claim a Right which Ahab himself, in the Case of Naboth, had not Courage to pretend to ? and especially when the Case differs as far as Spiritual and Secular. Surely, your Lordship will not say Abiathar had any thing by Permission from Solomon, without giving us an express Declaration of Scripture for your Warrant ; and when that appears, I shall own myself in an Error.

Here then your Lordship sees yourself entirely mistaken, in the Scripture History of the Fact ; here is no Instance of a King, a Secular Prince, depriving, removing, thrusting out by his own Authority his Ecclesiastical Superior ; thrusting out by Force the Priest of the Lord, from being



*ing Priest of the Lord.* Your Lordship knows, he could not do this by Deprivation, for *Abiathar* was Priest by Birth, and so were all the Sons of *Aaron*; (*Exod. xxviii. 1.*) Nor indeed does the Text say, *he would have thrust him out from being Priest OF the Lord*, but *from being Priest UNTO the Lord*, from the Exercise of his Office which he had by Birth-right, and which he could not be deprived of but by Death, or such Incapacity as God had expressly declar'd; in which this Matter of *Adonijah* does not appear to be mentioned.

MUCH LESS is there any Proof, *that Solomon took away what he never gave*; but on the contrary, *Abiathar* stood still as before he had done in *David* the King's Time.

And tho' there is no Censure upon *Solomon* for this Intention of his, which evidently did exceed the Bounds of his Authority; yet since it is not commended in Holy Writ, since it is not made a President there, since the Authority of the Priesthood for ever after remains Sacred, and *Abiathar* in statu quo; it will be a bold Stroke, the putting this amongst the laudable Designs of *Solomon*, tho' he had his own Defence, and more than that, a Prophecy against the House of *Eli*, to justify what he did. And indeed it is evident, he would put it wholly upon the Prophecy; and he needed nothing more to convince him of his Error, than to shew him that God himself must again reveal his Will when the Prophecy should take Place,  
before

before any thing was to be done in it. And what seems to have convinced Solomon, will, I humbly hope, have the same Effect upon your Lordship.

## S E C T. V.

**I** AM now to lay before your Lordship those Principles which SEEM destructive of all revealed Religion, and yet are evidently advanced by your Lordship in your Book.

First, Your Lordship says (p. 78. of the 3d Edition) God is just, and equal, and good, and as sure as he is so, he cannot put the Happiness of any Man upon what he himself hath put it out of the Power of any Man upon Earth to be ENTIRELY satisfied in.

Secondly, This general Rule your Lordship applies to the Case in hand: You say, (ibid.) The regular uninterrupted Succession of Persons qualified, and regularly ordain'd, is a Matter impossible to be proved, nay, the Contrary is more than probable, upon an Historical Evidence, which we receive in other Cases. Therefore our Interest in the Favour of God can have nothing to do with it.

1st, As to the first of these, the entire Satisfaction necessary (as your Lordship says) in every Particular upon which our Salvation depends, has (in my humble Opinion) a downright Tendency to Deism. I will own my Error in this, when

when your Lordship tells me the Way by which the far greater Part of Mankind must receive this ENTIRE Satisfaction in another Particular, on which GOD has expressly declared the Salvation of Mankind to depend. Your Lordship agrees, our Redemption is by the Blood of Christ, and our Salvation by being rightly entitled to that Redemption. First, I will admit that notwithstanding all the Heterodox and monstrous Opinions about the former of these, every Man may be entirely satisfied that Jesus who redeemed us with his Blood, is the self-existent Being, and therefore had that Blood at his own Disposal, and could either redeem us with it or not, as he thought fit; and that the Goodness and Good-nature (so I would render ἡ χρηστότης καὶ ἡ φιλα-δοκία, Tit. iii. 4.) of this our God and Saviour put him upon doing this for us, that we might not perish for ever. This every Man that reads the Bible, may be entirely satisfied in.

And therefore let me take this Opportunity of laying before your Lordship the unaccountable Disingenuousness of some of our Church, who after having done all that can be done to convince Men of their entire Satisfaction herein, do now pretend to be dissatisfied; tho' they hold great Estates, and Cures of Multitudes of Souls by their once pretended Satisfaction. But perhaps they are not satisfied with those Estates and Cures, any more than with the Doctrines they have said they were satisfied with. But this by way of Digression only. To return.

2dly,



2dly, But though we are entirely satisfied about all that is done on God's part, how shall we be entirely satisfied that we have performed the Conditions on our own part? and yet without such Performance we cannot be saved. This your Lordship seems to suppose in pag. 92. of your Book. I confess these Conditions are all summed up in few Words. In *Acts* xx. Repentance towards God, and Faith towards our Lord Jesus Christ in ver. 21. is said to be the whole Counsel of God in ver. 27. But then your Lordship knows this Repentance is in the Original *μετανοια*, a Change of Mind, the same that is elsewhere styled the purging the Conscience from dead Works, to serve the living God, Heb. ix. 14. That which our Catechism calls, A Death unto Sin, and a new Birth unto Righteousness: And then, my Lord, what entire Satisfaction can any Man have that he is thus changed? He that is dead, acts not; and S. John says, If we say we have no Sin, we deceive ourselves; therefore as long as we have Sin, we live and we are not changed. So that your Lordship sees the Good and Good-natured God our Saviour has put our Salvation upon that which tho' we cannot be entirely satisfied about, yet we must humbly hope for and depend upon.

But undoubtedly, the Denial of all Revealed Religion will afford every Man an entire Satisfaction, that he has performed the Conditions which God requires of him, to qualify him for eternal Life. For any Man may do  
all

all that is required by God, if, as Deists say, God requires nothing at all.

But how any Man can be entirely satisfied with denying all Revealed Religion, I confess I am not able to say; since the Prophecies in the Old Testament are so evidently accomplished in the New, and since the miraculous Facts in both are testified to us by significant Ceremonies performed by select Orders of Men, who have been continued in a regular Succession from that time to this.

Yet unless we deny all Conditions of Salvation on our part, it is evident there is no entire Satisfaction for any Man of his own Salvation; and we must affirm God himself has put our Salvation upon the Performance of some Conditions on our part, namely, *Change of Mind towards God, and Faith towards our Lord Jesus Christ*; of the former of which we cannot be entirely satisfied in this Life. And therefore I humbly submit it, whether this Rule of your Lordships be not liable to Exception, unless it send us to the Denial of all Revealed Religion.

2dly, Nor will your Lordship's Application of your Rule be less dangerous. For if we once come to deny all Possibility of a regular uninterrupted Succession of Persons qualified and regularly Ordained in the Christian Church, we lose the great Evidence of the Christian Religion. Those Evidences are, (1) miraculous

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Facts

Facts done before competent Witnesses; and (2) sufficient Testimony of those Facts. Miraculous Facts were indeed done, but how shall any one not present know this but by the Persons present, or sufficient Evidence otherwise? Now your Lordship knows, the glorious Resurrection of Christ is one of those miraculous Facts upon which the Truth of the Gospel depends for its Testimony; and the Sacraments of the Christian Church are perpetual Memorials, as of his Death, so also of his Resurrection. And consequently, if the Administration of these Sacraments should be discontinued, that Evidence of our Religion must be lost, and then we must either be Deists or Atheists, so far as the Want of this Evidence renders our Religion without Proof. And if we have no regular Succession of Persons in the Church, to perpetuate the Administration of the Sacraments; we cannot be certain that they are Memorials of the Death and Resurrection of Christ. They may be Ceremonies invented by Men for other Purposes; for if the Men who administered these Sacraments were set up by any Power but that of Christ, we have not any Certainty of the first Intention of the Sacraments by such Men administered. That Power that has Courage enough to set up an Order of Men, and to call these Men God's Priests and Ministers, will not make any Scruple of telling these Ministers what sort of Religion they shall exercise. This is evident in *Jereboam's* Case. He made a new Religion and a new



new Order of Priests for the Service of it ; and of his own heart, devised *Memorials of the coming of Israel from Egypt*, 1 Kings xii. 26, — 33. But what Evidence of the Fact was there in all this ? How could the Calves and Priests, set up by this prudential Statesman, be any Proof of a Fact done so many hundred Years before he was born ? On the other side, the Religion of the Temple at *Jerusalem*, and the regular Succession of the Sons of *Aaron*, was an undeniable Evidence that the miraculous Facts were certainly done, which some Ceremonies in that Religion did keep in perpetual Remembrance : So, my Lord, in the Christian Church, if the regular Succession of the Clergy is denied, the Evidence of the Sacraments for the Truth of the Religion, is also denied ; and then whether Deism has not an Advantage hereby, I submit to your Lordship's Judgment.

E 2

Digression

## Digression in Defence of the Protestants against the Papists.

**I** Cannot persuade myself to think your Lordship is in Earnest, when you deny our being able to prove a Regular Succession of Protestant Christian Bishops and Priests. Nothing in the World is more evident: Is there any Instance in all History, till Mr. Calvin's Time, of any Bishop or Priest that came into his Office without Regular Imposition of Hands?

It is no Interruption of this Succession, that which was done at the Reformation in King Henry VIII's Time, or since. All the World knows, the Popish Bishops, before the Reformation, had established the Nomination of Bishops in the King: And therefore, by their own Principle the King must fill up all Vacant Sees; and it is notorious, that all the Bishops deprived by any Act of Parliament then, or in the next Reign, or Queen Elizabeth's, were guilty of Heresy in the strictest Sense of the Word; and, as such, degraded *ipso facto*; and the Temporal Power declaring their Sees vacant, was all that was necessary in that Case.

The Church of *England* has always deny'd any Dependence upon the Church of *Rome*, even before the Reformation; and therefore, the Pope's Bishops in *England* must be guilty of the Schism of setting up Altar against Altar, if any be, since the Reformation.

Here again I humbly submit it to your Lordship, whether what was done at the Reformation was any Interruption of the Regular Succession of Bishops in the Church of *England*, or possible to give any Nullity to the Order of Bishops for want of such Succession. The Reformed Bishops, at the Coming in of Queen *Elizabeth*, were of Number sufficient to consecrate others in the most Regular Manner. Archbishop *Parker* was consecrated by three, whose Names are upon Record. And therefore, as the then Deprived Bishops were Hereticks, and their Heresy then notorious, tho' not before, the Bishops put into their Sees were Regular Successors, being regularly Ordain'd, and put into Sees truly Vacant.

Our Law-Books do sufficiently evince the Independency of the Church of *England* upon the See of *Rome* before the Reformation; and therefore, the Schisms lie upon those Bishops who usurp a Foreign Jurisdiction over Dioceses to which they have no Title. And they must be ignorant indeed, that can be caught with such foolish Arguments, as  
no



no doubt, but some of the *Romish* Missionaries use, when they argue, as your Lordship tells us, against the Validity of the Succession of our Clergy.

What I have said to your Lordship will defend all Protestants against such Arguments in the Mouths of Papists.

When we are asked, *Whether the Popish Church in England or Ireland is a Church or not?* We can answer, *It is not a Regular or Sound Church, but is guilty of Usurpation in her Clergy, and of Heresies and false Opinions both in Clergy and People:* And therefore, we must not have any Communion with such a Church. A Church that has no Regular Succession among us in this Kingdom; and that has no Pretence of Title to any Jurisdiction here, and is guilty of Heretical Doctrines, we must not hold Communion with. And such a Church the Church of Rome is to all Intents.

Your Lordship sees, we need not give up the Regularity of the Succession of Bishops in the Church to defend ourselves against the Church of Rome. The Bishops of our Reformed Church in England and Ireland are Regular Successors of the Apostles; but the *Romish* Bishops in England and Ireland are Irregular, Schismatical, and Heretical.

Neither

Neither will the usurped Authority of the Pope in this Nation before the Reformation make void the Ordination of Any by him nominated, consecrated, or instituted, tho' your Lordship should allow the Principles of the Non-jurors, unless it can be made appear those were thus nominated, &c. to Sees then duly possess'd by others. And even then this will be no Interruption of the Succession, but out of the Case, unless the Bishops, who ordain'd Archbishop Parker, derived their Succession from those Usurping Bishops; which I am persuaded none of our Adversaries will pretend to say.

But all this while, there is no need to declare either Papists or the Dissenting Brethren to be no Churches; for the xith Canon has declar'd every one liable to be excommunicated, that shall affirm any Congregations not allowed by the Laws of the Land, are True and Lawful Churches. And now to return to

3. Another of those Principles, that to me seem destructive of the Protestant Religion, and of all Revealed Religion, is this: Your Lordship says, *It is not consistent with the Nature of GOD to wrap up the most Important of all Points in Clouds of Obscurity and Uncertainty; that there must have been frequent Interruptions in the Succession of the Christian Clergy; that the Gospel layeth no Stress upon this Matter; that you imitate our first Reformers, who scorn'd*

to take their Claim to the Purity of the Gospel from such Topicks, that you do not put the Cause of the Reformation and of the Church of England upon such Trifles, &c.

I can't forbear humbly beseeching your Lordship to review this Passage, as it stands in the 3d Edition of your Book, (pag. 88.) Can any Papist desire more for their Cause than is here advanced! If our Reformers did not value the Regularity of the Ecclesiastick Orders, why may not the Story of the *Nagg's-Head* be true? Can any Deist expect more than this for him also, that the *Regular Succession of the Christian Priesthood is a Trifle*?

Surely this tends to destroy both the Protestant and all Revealed Religion. Your Lordship will consider how agreeable this Doctrine is to the xxiii and xxxvi Articles of the Church of England, which say, It is not Lawful for any Man to take upon him the Office of Publick Preaching or Ministering the Sacraments in the Congregation, till he be Lawfully called — by Men who have Publick Authority, — according to the Acts of the Book of Consecration of Archbishops and Bishops, — set forth in the Time of Edward VI. and confirmed at the same time by Authority of Parliament: And to the viiith Canon, which says, Whoever shall — affirm or teach, that the Form and Manner of Making and Consecrating Bishops, Priests, and Deacons, — is repugnant to the Word of God, or that they who



who are made in that Form, are not Lawfully made, let him be excommunicated, ipso facto. So again in *Pag. 98.* Your Lordship calls these Things Niceties, Trifles, and Dreams.

Let me but add one Word; the xviii. Article of our Church runs thus: "They are to be had accursed, that presume to say, that every Man shall be saved by the Law, or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature."

Now, your Lordship will please to consider, how far this Article agrees with the following Passage in your Book, (*Pag. 90.*)

"Every one may find it in his own Conduct to be true, that his Title to God's Favour cannot depend upon his actual being or continuing in any particular Method, but upon his real Sincerity in the Conduct of his Conscience, and of his Actions under it."

Had but this Notion obtain'd sooner with you, it might certainly have saved your Lordship a great deal of Learned Pains in Defending the Church of *England*, since any other Method, according to this Notion, may secure the Favour of God, as well as being of her Communion: and some, undoubtedly, may much better secure a Secular Interest.

Your Lordship cannot be ignorant how far this Principle tends to lay open all Sorts of revealed Religion; how it encourages even *Judaism*, beyond Christianity itself; and the infamous Imposture of *Mahomet* more than either, and *Deism* above all. How few are they that will be at the Pains of rightly informing their Consciences about the distinguishing Doctrines of Christianity? How difficultly must it be to do this, when your Lordship takes away one of the great Evidences of our Religion! And who is there that is so much above the World, as not to put *Secular Considerations* into the Scale? Who, that has any Value for your Lordship, can forbear to put a due Price upon *Secular Advantages*, where so many Pages in your Book are employ'd in proving the Church must be Ruin'd when these are taken away. And then, if my Conscience tells me the being a *Jew*, a *Turk*, or *Deist*, are Methods that may as well entitle me to God's Favour, as being a Christian; and, if at the same time I can find my Secular Advantage more in one than another, why may not, nay, why must not that Particular determine my Conduct?

I am not willing to be farther troublesome to your Lordship; if I have in any Thing mistaken the Scripture, I will readily own my Error, and return Thanks to him that sets me Right. If I have mistaken  
your

our Lordship's Meaning, I will do the same,  
and ask Pardon in the most publick Man-  
ner, having Nothing in View, but the Ho-  
nour of God, and the Real Good of all Man-  
kind. And am, with all due Respect,

Your Lordship's

most Obedient, and

most humble Servant,





## POSTSCRIPT.

**I** Must not forget to beseech your Lordship for the Sake of the Church of which you are an Overseer, to put Us of the Laity in to some certain Method of Religion. You have given us the Liberty to choose for ourselves, and told us, *all Methods are alike*, Pag. 90. And that, if we do but take the *Scripture* for our Rule, and guide ourselves thereby, *explaining all obscure Passages therein, by such as need no Interpreter*; Humane Benedictions, Humane Denunciations, Humane Excommunications, have nothing to do with the Favour or Anger of God.--- Now, my Lord, if this be true, what *Doctrine or Discipline will remain among us*? Any Deist will give your Lordship all you can desire after this Concession.

F I N I S.

## ERRATA.

**F**rom Pag. 9. to Pag. 12. passim, for *Ishamar*, read *Ithamar*. P. 9. L. 14. after *Family*, insert *Exod. xxviii. 1*. P. 10. L. 4. for 13. read 19. L. 26. for 2 Sam. read 1 Sam. L. 30. for xxii. read xxiv. P. 11. L. 8. for xxii. read xxiv. L. 29. for *Priest had*, read *Priesthood*. P. 15. L. 27. for *then*, read *their*. P. 16. L. 2. for *Lev.* read *Num.* L. 18. for *without*, read *in that*.